

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

NECKLACES	79
ground down to form discs. The boring of the teeth in this necklace is also of interest, as the holes are rimmed in from both sides, in an old aboriginal style. The small teeth at the end may be those of monkeys. Pl. xx, b, is an amulet of jaguar and other teeth strung with small, white-glass trade beads. Several children's necklaces of monkey and raccoon teeth were observed, but the writer was not able to obtain any. Pl. xx, a, represents an interesting necklace, composed of shell disc beads ground from a species of conus, and with a single heavy bead as a central piece. Beads of this heavy cylindrical type are valued highly by the Bribri. Ramón exhibited several of them, each of which he valued at the price of a cow, and one massive pink-and-white cylindrical pendant which he valued at two cows. The beads were costly, he said, because they required so much labor to manufacture and the material is not easily acquired. Ramón declared that such beads were the insignia of chiefs, and were more valued by the Indians than the	301 [321] 301 435 [321]
AND MONOGRAPHS	3

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

80	THE BRIBRI
301 [435] [237] [727] 000	golden eagles formerly common among them, the latter being much easier to make. <i>Headdress.</i>—Pl. XXI represents a man's headdress made of the tail-down of an eagle, as described by Gabb. The pure white, fluffy feathers are attached in clusters to a woven cotton head-band of white with red stripes. Pl. XXII shows another warrior's head-gear, the foundation of which is trade cloth, upon which, in front, are gummed alternate rows of blue and red feathers, with a crest of yellow. Pl. XXIII, <i>a</i>, illustrates an old head-band consisting of a canvas fillet on which are mounted half a dozen long, draggled feathers of the red macaw. While the Bribri wear no nose or cheek plugs, they say that this custom is still in vogue among some of the neighboring tribes. These ornaments are said to be made of tapir bone, and are three or four inches long, slender and cylindrical. When taken by the Bribri from a slain enemy, they are highly valued as war trophies. <i>Bark and Fiber Articles.</i>—Besides the
VI	INDIAN NOTES

[P 41(A)]

SA 19 Talamancas SA 19

Bribri
Cabécar

438 money saved for dealings with non-Indians.

[437] A favorite commodity for exchange, especially with the Cabécares, is the wild pig. Contrary to the ordinary domesticated hog, they are trained to follow like a dog, sleep under the hammocks or at a person's side, and fulfill the function of a pet with the children. These pigs are fattened for a given feast, for instance bone burial, or are interchanged for salt and woven mantas (fig. 10, c) with the Borucas. Other articles still traded by the Talamancans with the Borucas and Térrabas on the Pacific slope are net bags and hammocks, both specialties of the Bribri, mastate and wax from the wild bee.

436 Economy. Money is still not too important among these people. On the Caribbean side, where contact with non-Indians is less constant than in the Pacific region, the oil drillers have attempted to employ Talamancan laborers on the road gang. Although willing enough workers, they are not permanent, returning to their homes after a week or two. In fact, the usual rate of inquiries for jobs is on the average of one a month. In contrast, from 100 to 150 Indians appear weekly on the oil company's road carrying food for sale at the camps.

[Text continues top of P. 41(B)-analysis]

RELIGION, MAGIC, ETC.

756 The Medicine Man. To understand the non-material culture of the Talamanca peoples it is of utmost importance to comprehend the function of the medicine man or *jorúá* (fig. 11, c-d). He is the key to the cure of the body and in a lesser degree of the spirit of the Bribri and the Cabécar. In former times, he appears

[554] to have been below the *uségla* in rank and power (see Social Organization). Today, how-

756 ever, his importance not only among the Cabécares and the Bribri but also the Chiricanos and many non-Indian Costa Ricans cannot be understated. There are numerous cases of

[743] people leaving centers where hospital facilities are available, such as Golfito, Palmar Sur, Puerto Cortes, and San Isidro del General, to travel over rugged trails to Salitre to consult

[784] Indian medicine men in Ujarrás when the

[Text continues bottom of P. 41(B)-analysis]

● [435] ¹⁰⁰ In 1959: \$2.63 made a dollar.

¹⁰⁰ Usually 100 pounds.

[P. 41(B)]

SA 19 Talamanca SA 19

Bribri
Cabécar

439 The principal items are lemons, which bring
 •[435] Q8.00¹⁴¹ per 100; oranges at Q10.00 per 100;
 alligator pears, from Q0.20-0.25 each; and yuca
 at Q10.00 per quintal.¹⁴² The sums received
 are generally spent on cheap cotton cloth for
 dresses; shirts and trousers; combs for adorning
 the hair; iron cooking vessels; guns and gun
 powder; patented medicines, etc.

464 The people on the Pacific watershed work
 temporarily as day laborers in Potrero Grande
 and Buenos Aires. They earn on the average of
 [465] Q5.50 per day clearing pasture lands, felling
 trees, etc. The Bribri sell net bags to non-
 439 Indians in the nearby settlements at a cost of
 435 Q2.00; hammocks at Q15.00; agave rope (see
 Fibers) at Q0.25 a coil, Q0.50 a twist. Maize
 brings Q2.00 a *cajuela*; ¹⁴³ yuca Q0.15 to Q0.70
 a pound; garlic and tobacco Q1.50 a pound;
pejibayes are Q0.10 a pound; bananas Q1.50 a
 stem. Coffee, the most important cash crop, is
 sold almost exclusively by the Cabécares and
 brings around Q1.00 a pound. Rice is Q40.00 a
 quintal. Chickens sell from Q0.50 up to Q3.50.
 Eggs bring from Q0.25 to Q0.30 apiece. The
 size of the animal determines the price of pigs
 and cattle. The highest for swine, however, is
 Q100.00 and for a steer Q250.00.

RELIGION, MAGIC, ETC.

756 famous ones cross to this side of the range, or
 177 in Salitre where some make their home. The
 484 Indians themselves often go to Talamanca from
 the Pacific side because the Chinese and other
 merchants in Buenos Aires ask too much for
 patent remedies. It should be remembered that
 756 behind the fanfare and the to-be-expected
 757 magical covering or hocus-pocus of the medi-
 cine man, lies astute common sense. Strict diets
 [262] are generally part of the cure. These include
 the prohibition of salt, coffee, chocolate,
 chicha, and, more often than not, meat.
 756 The position is not hereditary although a medicine
 man's son can become one and frequently does.
 Study and knowledge of forest lore are
 requisites, and any bright boy who wants to
 study and has enough money or produce to pay
 a teacher can, with time, become a medicine

¹⁴² This, in Costa Rica, represents 32 pounds.